The Four Principles

By Sheikh Al-Islam Muhammad ibn Abdul-Wahhab, who said:

أسأل الله الكريم رب العرش العظيم أن يتولاك في الدنيا والآخرة وأن يجعلك مباركاً أينما كنت وأن يجعلك ممن إذا أعطى شكر وإذا ابتلى صبر وإذا أذنب استغفر فإن هؤلاء الثلاث عنوان السعادة .

I ask Allah, the Most Generous, Lord of the Great Throne to befriend you in this world and the hereafter, and to make you blessed wherever you may be. And (I ask) that He make you from those who when they are given, are thankful; when they are tested, are patient; and when they sin, seek forgiveness (from Allah). For indeed these three characteristics are the true signs of happiness.

اعلم أرشدك الله لطاعته أن الحنيفية ملة إبراهيم أن تعبد الله وحده مخلصاً له الدين كما قال تعالى

Know - may Allah guide you to His obedience - that the *hanifiyyah*, the religion of Ibrahim is that you worship Allah alone, making the religion sincere for only Him, as He – the Exalted – said:

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (الذريات:56)

"And I did not create the *jinn* and mankind except to worship Me." (Adh-Dhariyat 51:56)

فإذا عرفت أن الله خلقك لعبادته فاعلم أن العبادة لا تسمى عبادة إلا مع التوحيد كما أن الصلاة لا تسمى صلاة إلا مع الطهارة فإذا دخل الشرك في العبادة فسدت كالحدث إذا دخل في الطهارة فإذا عرفت أن الشرك إذا خالط العبادة أفسدها وأحبط العمل وصار صاحبه من الخالدين في النار عرفت أن أهم ما عليك معرفة ذلك لعل الله أن يخلصك من هذه الشبكة وهي الشرك بالله الذي قال الله تعالى فيه

So when you have learned that Allah created you in order to worship Him, then know that worship is not called worship unless it is accompanied by *Tawhid*, just as prayer is not called prayer unless it is accompanied by (ritual) purity. So if *shirk* (associating partners with Allah in worship) enters into one's worship, it ruins it, just like ritual impurity when it enters into (ritual) purity. So when you have learned that shirk –when mixed into one's worship– spoils it, invalidates one's actions, and makes the person who commits it into

one who will reside eternally in the Hellfire, you will know that the most important thing that is binding upon you is to gain knowledge of that, so that perhaps Allah may absolve you from this trap, which is associating partners with Allah (i.e., shirk) about which Allah said:

(إِنَّ اللَّهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ)(النساء: من الآية48)

"Verily, Allah does not forgive that partners are associated with Him in worship, but He forgives what is less than that to whom He wills." (An-Nisa 4:116)

وذلك بمعرفة أربع قواعد ذكرها الله تعالى في كتابه :

This can be achieved by knowing Four Principles that Allah has mentioned in His Book.

– الأولى : أن تعلم أن الكفار الذين قاتلهم رسول الله صلى الله عليه وسلم مقرون بأن الله تعالى هو الخالق المدبر وأن ذلك لم يدخلهم في الإسلام والدليل قوله تعالى

The first: That you know that the disbelievers whom the Messenger of Allah (*sallallaahu alayhi wa sallam*) fought against agreed that Allah was the Creator and the Arranger of the affairs. But this (belief) did not cause them to enter into the fold of Islam. The proof for this is His – the Exalted - saying:

(قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلا تَتَّقُونَ) (يونس:31)

"Say: 'Who provides for you from the heaven and the earth, or who owns the hearing and the sight? And who brings out the living from the dead and brings out the dead from the living? And who arranges the affairs?' They will surely say: 'Allah!' Say: 'Will you then not be dutiful to Him?'" (Yunus 10:31)

– الثانية : أنهم يقولون ما دعوناهم وتوجهنا إليهم إلا لطلب القربة والشفاعة فدليل القربة قوله تعالى

The second: They (i.e., the disbelievers) said: We did not invoke them nor turn towards them except to seek nearness (to Allah) and (their) intercession. The proof for their seeking nearness (to Allah) is His – the Exalted – saying:

(وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ)(الزمر: من الآية3)

"And those who take protectors besides Him (say)**: 'We don't worship them except to bring us closer to Allah.' Verily Allah will judge between them concerning that which they differ in. Verily, Allah does not guide he who is a liar and a disbeliever."** (Az-Zumar 39:3)

ودليل الشفاعة قوله تعالى

The proof for their seeking intercession is His – the Exalted - saying:

(وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لا يَضُرُّهُمْ وَلا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلاءِ شُفَعَاؤُنَا عِنْدَ اللَّه)(يونس: من الآية18)

"And they worship besides Allah things that harm them not nor benefit them. And they say: 'These are our intercessors besides Allah.'" (Yunus 10:18)

الشفاعة شفاعتان : شفاعة منفية وشفاعة مثبتة فالشفاعة المنفية ما كانت تطلب من غير الله فيما لا يقدر عليه إلا الله والدليل قوله تعالى

Intercession is of two types: An intercession that is negated and an intercession that is affirmed. The negated intercession is that which is sought from someone other than Allah in matters that no one has the ability to carry out except Allah. The proof for this is His – the Exalted - saying:

(يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لا بَيْعٌ فِيهِ وَلا خُلَّةٌ وَلا شَفَاعَةٌ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ) (البقرة:254)

"O you who believe! Spend of that which We have provided for you, before a Day comes when there will be no bargaining nor friendship nor intercession. And it is the disbelievers who are the wrong-doers." (Al-Baqarah 2:254)

والشفاعة المثبتة هي التي تطلب من الله والشافع مكرم بالشفاعة والمشفوع له من رضي الله قوله وعمله بعد الإذن كما قال تعالى

The affirmed intercession is that which is sought from Allah. The intercessor is one who is granted the honor of being able to intercede (by Allah), while the one who is interceded for is the one whom Allah is pleased with his statements and actions. (All of these occur) after Allah's permission is granted, as the Exalted said:

(مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ)(البقرة: من الآية255)

"Who is it that will intercede in His presence except with His permission." (al-Baqarah 2:255)

– الثالثة : أن النبي صلى الله عليه وسلم ظهر على أناس متفرقين في عبادتهم منهم من عبد الملائكة ومنهم يعبد الأنبياء والصالحين ومنهم من يعبد الأشجار والأحجار ومنهم من يعبد الشمس والقمر وقاتلهم رسول الله صلى الله عليه وسلم ولم يفرق بينهم والدليل قوله تعالى

The third: That the Messenger of Allah (*sallallaahu alayhi wa sallam*) was emerged among a people that differed from one another in their worship. Among them were those who worshipped the angels. And among them were those who worshipped the prophets and righteous people. And among them were those who worshipped trees and stones. And among them were those who worshipped the sun and the moon. However, the Messenger of Allah (*sallallaahu alayhi wa sallam*) fought against (all of) them and did not differentiate between any of them. The proof for this is His - the Exalted - statement:

(وَقَاتِلُوهُمْ حَتَّى لا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ)(لأنفال: من الآية39)

"And fight against them until there is no more *fitnah* (*shirk*) and the religion is all purely for Allah alone." (Al-Anfal 8:39)

ودليل الشمس والقمر قوله تعالى

The proof of (them worshipping) the sun and the moon is His – the Exalted - saying:

(وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لا تَسْجُدُوا لِلشَّمْسِ وَلا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ) (فصلت:37)

"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon, but rather prostrate to Allah who created them, if it is truly He whom you worship." (Fussilat 41:37)

ودليل الملائكة قوله تعالى

The proof of (them worshipping) the angels is His – the Exalted - saying:

(وَلا يَأْمُرَكُمْ أَنْ تَتَّخِذُوا الْمَلائِكَةَ وَالنَّبِيِّينَ أَرْبَاباً)(آل عمران: من الآية80)

"And nor did he order you to take the angels and prophets as lords (besides Allah)**."** (Ali Imran 3:80)

ودليل الأنبياء قوله تعالى

The proof of (them worshipping) the prophets is His – the Exalted - saying:

(وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ) (المائدة:116)

"And when Allah will say: 'O Isa, son of Maryam! Did you tell the people: Take me and my mother as gods besides Allah?' He (i.e., Isa) **will say: 'Glory be to You, it is not for me to say what I have no right to say. Had I said such a thing, You would have surely known it. You know what is in my inner self yet I do not know what is in Your self. Verily, You re the All-Knower of the Unseen.'"** (Al-Ma'idah 5:116)

دليل الصالحين قوله تعالى

The proof of (them worshipping) the righteous people is His – the Exalted - saying:

(أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَه)(الاسراء: من الآية57)

"Those whom they invoke (besides Allah)**, they themselves seek the means of access to their Lord as to which of them will be the nearest** (to Him)**. And they hope for His Mercy and fear His Torment."** (Al-Isra 17:57)

ودليل الأشجار والأحجار قوله تعالى

The proof of (them worshipping) trees and stones is Allah's saying:

(أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّى) (لنجم:19) (وَمَنَاةَ الثَّالِثَةَ الْأُخْرَى) (لنجم:20)

"Have you then considered *al-Laat* and *al-Uzza*, and *Manaat*, the third other?" (An-Najm 53:19-20)

وحديث أبي واقد الليثي رضي الله عنه قال " خرجنا مع النبي صلى الله عليه وسلم إلي حنين ونحن حدثاء عهد بكفر وللمشركين سدرة يعكفون عندها وينوطون بها أسلحتهم يقال لها ذات أنواط فمررنا بسدرة فقلنا يا رسول الله اجعل لنا ذات أنواط كما لهم ذات أنواط الحديث .

And also the hadith of Abu Waaqid al-Laythi (*radiyallahu anhu*) who said: ***"We went out with the Prophet (sallallaahu alayhi wa sallam) to (the battle of) Hunayn, and we had just recently come out of kufr (disbelief). The polytheists used to have a lote-tree, which they would organize by and hang their swords on (seeking blessings from it); it was called Dhatu Anwaat. So we passed by a lote-tree and said: 'O Messenger of Allah! Make for us a Dhatu Anwaat, just as they have a Dhatu Anwaat?'"*** (Tirmidhi; Ahmad; Abdu'r-Razzaq, 20763; at-Tayalisi, 1346; al-Humaydi, 848)

– الرابعة : أن مشركي زماننا أغلظ شركاً من الأولين لأن الأولين يشركون في الرخاء ويخلصون في الشدة ومشركو زماننا شركهم دائماً في الرخاء والشدة والدليل قوله تعالى

The fourth: That the polytheists in our era are more severe in their (committing of) *shirk* than the first polytheists (during the Prophet's time). This was since the first polytheists

used to associate partners with Allah at times of ease and worship Him sincerely during times of hardship. However, the polytheists in our era constantly commit *shirk* in times of ease as well as in times of hardship. The proof for this is His – the Exalted - saying:

(فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ)

(العنكبوت:65)

"And when they embark on a ship, they invoke Allah making their religion (worship) **purely for Him alone. But when He brings them safely to land, they commit *shirk*."** (Al-Ankabut 29:65)

تمت وصلى الله على محمد وآله وصحبه وسلم

This completes the treatise. May the peace and blessings of Allah be on Muhammad, his family and companions.